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## LETTER FROM GERMANY.

*Difficulties in the Way of the Growth of the German Branch of the Church—Those Arising from Popular Prejudices—Great Iron Wheel—Literature—A Specimen—Interesting and Various Account of American Methodism, &c.*

For the Herald and Journal.  
We proposed at the close of our last to say a few words on the prevailing estimate in Germany, of Methodist doctrine and usage. We should know all the advantages and disadvantages under which our German brethren labor before we pass judgment upon the result of their labors.

It is not to be denied first of all, that Methodism—the name, I should say—is in bad odor in most circles, very bad. Nor is it at all surprising, for soon after the rise of the Methodist Society in England, "Methodists" became a nickname over the continent. It soon came to be synonymous with a wild, delirious fanatic, and was used to designate all such, whatever their creed. The French Mystics, the Anabaptists, the Moniers, the Jumpers, were all "Methodists." Every religious delusion, pitiable, fantastic, or execrable, was conveniently labeled "Methodism." Many, of course, exalted in their nickname, adopted it as their own, and were not only in the estimation of others but by their own claim "Methodists," although they never belonged to any genuine Methodist organization, and perhaps never heard of one.

In this way "Methodism" very rightly and legitimately became a synonym all over the continent of priestism and rant, and the very worst—the more extravagant and ignorant the more "Methodistical." Hence in all the literature of that time, especially religious histories and ecclesiastical journals, Methodism is never spoken of as a church organization, but used as an abstract noun to denote religious fanaticism. That such "Methodism" has been opposed and denounced, none can regret more than we.

During the present century, however, the observant mind of Germany has found it impossible to shut their eyes to the fact, that those whom they had been wont to regard as an insignificant set of pietistical discontents, who had withdrawn from the English Church, and won a few light-headed adherents in America as ignorant and fanatical as themselves—that the Methodist denomination properly speaking, is exercising and is yet to exert an influence in the world too important to be longer ignored. Hence English Methodism has been made a matter of research, the character of its Founder studied, its history traced out, and divers books given to the public for its information. The representations which these books are intended to convey are very different, and each doubtless has had a share in the formation of the present estimate of Methodism, per se, here in Germany.

Of these books now lies before me, and deserves special notice on several accounts. In the first place it is a *Praxis Theologie*, and therefore comes with a stronger authority to the public. In the next place it purports to be a compendium of everything pertaining to the subject, giving (1.) the Origin and complete History of the denomination, (2.) its doctrine, (3.) its worship, (4.) its literature, (5.) its influence, (6.) its future prospects. Of course, on this account, it would naturally command itself to all who wished information on the subject. Finally, it is put at a lower price than other works upon the subject, which of course would have the same effect.

After alluding briefly to the growth and present power of Methodism, he pronounces it of the last importance to know whether "the doctrine, character and usage" of the denomination is generally evangelical-Protestant; he calls it a "life-question of Protestantism." Here follows a history of Methodism, and such a history! Peter Hays will benevolence and forever "hide his diminished head" when historical impartiality and courteousness of expression are spoken of! But I cannot speak at length of this part, nor have I the proper authority by me by which misstatements and misrepresentations could be refuted. His remarks, however, on American Methodism, will possess such an interest for all on that side of the Atlantic, that I cannot resist translating a stray or two for their refreshment.

His disposes of the whole in one short section. The introductory remarks, as you will see, are highly appreciative of the merits of the voluntary system as distinguished from State patronage. He says: "Where the State does not provide for the religious instruction of the people, the greater part sink into a loose indifference toward the intransigent and eternal. The remainder seem whatever is disseminated among them, whether it be the most repulsive and hateful fanaticism or the lowest superstition. Some are deceived and plausibly deceived, others even driven into the most pitiful delusions." That accounts, of course, for the reception of Methodism in so enlightened a country as America.

He goes on: "I will not speak of the society, how it was formed by the half crack brained Benjamin Abbot, (1777) or how it was shaped by Dr. Coke, the admirer of the Jewish Francis Xavier, or by Ashbury, who had been a Methodist, nor of the impudence with which all desired an immediate emancipation of the unfortunate negroes (we hardly desire that!) and the removal of all the inconveniences of life. I will not relate at length how the preachers bore of the falling down and convulsions of their hearers as trophies, and regard them as proofs that the 'Spirit' dwells in them; for, (he graciously adds) if there really is a good spirit at the bottom, it is possible, that as with the Anabaptists, such may be altered in a century."

To show, however, that no such good spirit is in American Methodism, he proceeds to rake up the scum and dregs of an old French traveler—Perrin du Lac—in "les deux Louisianes" in 1805, over the "Newlights," which he represents as a part of the Methodist Church of America. On the strength of his testimony he waxes very graphic: "Instead of preaching the gospel with quiet soul in appropriate places, the *Presbyters* collect the crowd in dark woods, beside rivers and at water-falls, they begin in frightful exclamations to preach; they strike with their hands and stamp with the feet, and run to and fro upon their bench or stage, as if out of their wits. When song and sermon are over they begin to pray, either from fear of hell torment or out of love to God or for some reason or other in a most zealous way. Then the meeting all keep silence, and the prayer 'works' upon them. Light beams gradually become signs; signs, signs, signs, shrieking and howling! Each gives himself up to whatever his 'pious' delusion suggests. The meeting is now surrendered to the most different impulses: here they are singing, yonder yelling; here one is beating himself upon the head or on the breast, there they are rolling and howling together in the dirt." Is this a desirable state of things? Dr. P. Cooke should get hold of the work he would almost wish shouting wasn't Methodistical, so that he might vent himself in a good hearty "Glory to God!" I presume he would think it a very un-

ful book for colporters in the far and "desolate West," highly worthy of translation. We shall soon see, however, that it would need to pass through the hands of the American Tract Society editor before distribution, as the author is not exactly a Calvinist of Bro. Cooke's stamp.

The author next proceeds to describe the Methodist camp meetings; and in this way I do not think the description has ever been surpassed, unless perhaps by some of the specially delegated correspondents of the Philadelphia "Presbyterian," which edify the readers of that sheet every summer with full reports of all the meetings of that kind in that neighborhood. Of course there is "quelling" on the part of the children, the usual amount of "howling," and "soon many of those who are listening to the sermon begin to shake and to have cramps, to lose their senses, and to tumble upon the ground." Most important of all, he does not forget to say that "at parting the brethren and sisters hug (umarmen) each other in the tenderest manner."

Such is his portrait of American Methodism. Feeling, however, that had been a little too atrociously unfair, he just adds these two sentences at the end: "We do not say all Methodists in America are like these. Many in the cities are fanatics (schwärmers) of a quieter sort." Then intimating that the chief result of American Methodism has been the peopling of "hospitals" and "lunatic asylums," he concludes that portion of his work.

Time would fail to trace his interesting account of Methodism in France and in Switzerland, its pernicious influence even in Germany. Neither will we sketch the reader with his nauseating account of the Methodist constitution, discipline, usages, &c., according to which the whole organization is one vast priestly despotism, beside which Romanism is not worth mentioning. The Kingswood School and all the early educational efforts of the Wesleyans are deprecated—class meetings worse than Catholic confessionals—love feasts are assemblies of "both sexes," where the principal thing appears to be "umarmung" and "Liebesküssen"—watchnights have their "ecstatic secrets"—lot-casting is the usual way of settling a doubtful point, be it in faith or in practice; in a word, Methodism seems to be according to him the sum total and quintessence of all abominations.

Part third possesses rare interest, containing as it does a very polemic against all doctrines. The author is horrified at the awful doctrines which the Methodists teach. Dr. Channing's disgust at the doctrine of the damnation of infants was nothing compared with our author's at the Methodist doctrine of the helpless and lost condition of man. So the doctrine of Christ's vicarious sacrifice is a production of "dark centuries." "This doctrine of the fall of man, which the Methodists and all friends of the eternity of hell torments pursue and picture out with mounting flame and on which they so fondly rely, is according to them the foundation stone of revealed religion." "We are by nature incapable of ANYTHING GOOD" (!) (Part III, p. 114.)

This is peculiarly rich. After having been accused of Pelagianism, year after year until the old charge has become too indelible to be denied, to have it varied: "The present accusation is, too strong old-fashioned orthodoxy!" It has been discovered by our keen author that there has been a slight mistake—it was Augustine which the Methodists have followed too closely—not Pelagius!

The doctrine of Regeneration, as might be expected, is another abomination as absurd as the others. "The doctrine of Regeneration," he says, "is the talisman against original sin, and one of the corner pillars of Methodism; and on this he dwells for several pages, but we must hasten on. He partly misrepresents, and then does his best to annihilate this "ground pillar."

Respecting Justification he states precisely the Lutheran, the "genuinely evangelical-Protestant" doctrine, and attributes the horrible view to the Methodists—another interesting charge for those who are so much interested in our Pelagianizing tendencies. He is determined not to let Wesley escape the charge of having taught that Justification is solely through the merit of Christ, without respect to human works or merit! He inveighs against Monsieur Coar Malan most furiously, for having said that "La Methodisme genois differe essentiellement de la doctrine qui porte ce nom en Angleterre et en Amerique" in this—investigate against him as an ignoramus! Testimony from such a witness as this is worthy of consideration.

But enough. He thinks the educated among the Greeks and Romans had better ideas of God than the Methodists—accuses them of the strongest "High Churchism"—ridicules in a word all the cardinal truths of revealed religion—every sacred belief of the evangelical church. He doubts much of the work is not so much to injure Methodism as Christianity, under the pretext of unfolding Methodist "delusions." A bitter enemy is manifested toward Krumpholtz, and frequent attacks made upon him. St. Arzen Moson, then president of the Reformed Church synod at Lyons—now I believe at Paris—a strong Calvinist, is presented as a specimen of "Methodism," "not indeed in name, but the thing is there." He is really introducing us into good society! Bro. P. Cooke would almost be tempted to "groan," should he see us thus ranged alongside of Moson and D'Aubigne.

The author has evidently read much upon the subject, but viewed everything through the distorting medium of his rationalism. His references comprise works in at least three different languages, and in one case has gone so far as to adduce the impartial and unimpeachable testimony of the "New York Observer." Voltaire would have been as reliable a historian of the "Covenanters" in Scotland, as Herr Baum, of Methodism. He neither understands his subject, nor can understand, while holding his views. He knows as little about religion, and is as incapable of appreciating any vital development of Christianity as Tom Paine.

There are other books, however, of a more respectable character, setting forth the history and character of Methodism, from which the German reader can derive information. Indeed most of the English works (of any merit) on the subject have been translated; e.g., Southey's "Life of Wesley" was translated and published at Hamburg, 1828, by Krumpholtz—not the Krumpholtz, but his father—a doctor of theology and preacher at St. Augustin, in Bremen, had held several high positions before that. Bensen's "Life of Fletcher" was translated and prefaced by Tholuck—not the Halle Professor, so well known in America, but a very respectable man nevertheless. It was published here in Berlin in 1833. During the next year the same gentleman published a German version of an English "Life of Whitfield." Watson's "Life of Wesley," &c., was translated by a gentleman named Ekestein, prefaced by one Bonnet, and issued at Frankfurt-on-Maine in 1839. I think I have also seen reference somewhere to a German version of Jonathan Crowther's excellent "Portrait of Methodism," first published in London, 1815.

Hampson's "Life of Wesley and History of Methodism" was translated by A. H. Niemeyer, doctor and professor of theology at the Halle University, and published in that city in 1793. Hampson, it will be remembered, put his hand to the Methodist plow at the outset but soon turned back, and formally entered the English Church in 1785. Besides these works, there are the great two volumes of Burkhardt, "Complete History of Methodism in England, from credible sources; together with Biographies of Wesley and Whitfield." John G. Burkhardt, Neuenburg, 1795. This Burkhardt was preacher in a German Church in London and contemporary with the movement which he describes. I have made some effort to get a right of a copy, but have not succeeded, and therefore cannot speak of its merits.

Besides these works, devoted exclusively to the exposition of Methodism, there are almost innumerable "Histories of Sects," &c., which give a good share of attention to the same subject, and it is to be hoped that free discussion and investigation may ultimately disabuse the public mind of prejudices, and evince the true historical position which the Methodist movement should hold in the development of the church.

I can but wish American Methodism could be properly presented to the reading public in Germany. I find much to admire in English Methodism. I recall with pleasure what I have seen of it. I gladly revert to the day when I stood beside the graves of Wesley, Clarke, Watson, Jackson, Bunting—the day when with reverent feet I ascended the pulpit of "New Chapel," the Jerusalem of Methodism—the sunny afternoon when I sat in Mr. Wesley's own old arm chair in the very room where he died and talked the hours away. I revere English Methodism as the keeper of all these treasures, the preserver of all that is classic in Methodism; but the society has always labored under difficulties in England, from which we have happily been free. Mr. Wesley himself perceived the difference. He regarded us as a "church;" the English Methodists have hardly yet appropriated the word. They were simply a "society." I think a man of no religious prejudices would merely for information, would find less to reprove him in American than in English Methodism—it comes from the circumstances under which each has developed itself. As yet the German people have no true idea of the position of Methodism in America. I have given a specimen of the sources from which they form their conceptions. A catalogue of the universities, colleges and schools under the charge of American Methodism would abound them. As our church in America is a child of the Methodist Episcopal one in America, it is peculiarly pertinent to her interests that the old traditional prejudices which rise up at the mere mention of "Methodism," be done away by a true portrait of the church, which is reaching her age across the wide ocean to support her own children and beckon others to heaven. The "Handbook des Methodismus," already issued by our "Tracthaus" in Bremen, is a good step toward it.

But I must close. I have transgressed my limits.

For the Herald and Journal.

## THOUGHTS OF AN HOUR.

While seated at my desk and listening to the cold wind, I seem to feel a chill reminding me of the many too poorly clad, compelled to meet its blast. But, again, my mind wanders away to another place where the cold wind blows not, and the air is not chilled by wintry mists, neither are the inhabitants poorly clad, but where the air is serene and tranquil, and the inhabitants are clothed in robes of righteousness, shining about to praise of God: "Hosannas to the Lamb forever." And then, methought, how beautiful, yes, how glorious, to gaze out from some heaven-window and look for a moment upon those "shining ones" arrayed in robes of white and glory in every face. But ah, no, I cannot gaze as I desire. The heart may long, the mind may soar to immeasurable heights, but all these are hid from our eyes. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But the heart cries out, I must behold that beautiful vision! Hark! It is early in the morning. White darkness still lingers, I hear the voices of the astonished shepherds, on the plains of Bethlehem, and as they behold the radiance they fear and tremble, but divine messenger interposes and cries, "Fear not; for behold I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a 'Saviour,' which is 'Christ the Lord.'" Whereupon the shepherds go to the city to learn more of this great transaction, and return praising God. But why this event? It was that poor fallen creature like us might be redeemed from the thralldom of sin, and be brought to know the saving power of the Gospel.

But preceding all thought of duty comes the question, Can I be an inhabitant of that blissful abode! Can I enjoy the rest that remains for the people of God? O yes, for I hear the sound rolling back from the city of Jerusalem, and uttered more than eighteen hundred years ago, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Thanks be unto God for such condensed love, that we wretched sinners may be recipients of those holier joys fully realized only in the presence of God.

But how can I become recipient of those joys above? What must I perform to insure me a title to the heavenly world? Whence cometh my help? From the Son of God who fasted forty days and forty nights on the wilderness, and after this began to preach, saying, "Repent," for the kingdom of heaven is at hand. Christ came "not to destroy the law or the prophets, but to fulfill." We are assured in his word that he is more willing to give his Spirit to them that seek him, than earthly parents are to give good gifts to their children. Then by repenting before God with a broken heart and contrite spirit, and pleading the merits of his passion and death, he will look in mercy and forgive us our sins, which are as scarlet, and will make them as white as snow. And we may grow in grace and be recipients of his holiness and life; and thus may we pursue our way through this world "without fear." O my soul, thou hast for years been seeking for that position in life which would bring thee true bliss, but where is the fruit of thy labors? Thou hast toiled long, and sought happiness at home and abroad; in the quiet retreat and in busy life, in the social circle and in the crowded throng, but where is thy peace? Where that love, piety, friendship and sympathy, that should have filled and directed thy thoughts, toward thy bleeding Saviour, who shed tears and sweat great drops of blood for thee, and even now looks upon thee with a compassionate eye and a forgiving smile!

O, thou immortal one, the pulse that beats within thee, hurries thee to the end of physical life; upon thy head is written, "wasting away." The step that once was quick and active, falters.

That eye that once flashed with merriment, is now dull and heavy, and those cheeks once so fair, are now pale. Upon everything is written "wasting away." And if this be so, ought not we to bet ourselves and make our peace with God? Let us live for Jesus, that we may reign with him.

## A MAN IS RESPONSIBLE FOR HIS DEEDS.

"There is a way which seemeth unto a man, but the end thereof are the ways of death."—Prov. 12.

The way seems right, but is wrong; and the result accords, not with the false opinion, but with the absolute truth of the case. Its issue in death proves that its direction was erroneous. A tree is known by its fruit, and a life-course by the end to which it leads. A man follows a path which he thinks right, and which really is wrong; if he persists he will go on. This is a case of frequent occurrence in the world, both in its material and its moral departments. Your opinion that the path is right, does not make it right; your sincerity in that erroneous opinion does not exempt you from its consequences, whether these affect more directly the body or the soul.

There is a mercantile company which bulks largely in the public eye, and turns over vast sums, and spreads its agencies widely over the world. You think their concern is solid, and court its alliance. You are accepted; your interests are bound to its fortune, and are united in its fall. Your favorable opinion of a hollow pretense does not prevent the loss of your means when the bubble bursts. The law is universal. In the nature of things it cannot be otherwise. It is a hollow form of philosophy that deceives some men on this point. They say, surely God will not punish a man hereafter who conscientiously walks up to his convictions, although these convictions be in point of fact mistaken. They err, knowing neither the inspired Scriptures nor the natural laws. Do men imagine that God, who has established this world on such equitable order, and rules it by regular laws, will abdicate, and leave the better world in anarchy? This world is blessed by an unvarying connection between causes and their effects; will the next be abandoned to random impulses, and run back to chaos? The idea is not only false, but impossible and absurd. It is not even conceivable that the direction of a man's course should not determine his ending place.

But here an element is introduced into the calculation which is the essence of the modification. In moral conduct there is an effective element of every transaction; and if a man endeavor to form a right opinion, and yet fall into error, will not his sincere attempt him from the consequences of his mistake? This supposition is contrary both to the laws of nature, and to the analogy of nature. It seems as if willful fancy against uniform laws, and its contracts and pays for a ship of first-rate naval and workmanship. In due time a vessel, and to him of goodly appearance, but which is rotten and leaky, and will sink before the wind, and the bottom of the sea has been reached.

## SAMUEL TAYLOR COLERIDGE.

As "an eloquent talker," it may be doubted whether his superior ever lived. His statements made on this head would certainly be judged most extravagant and incredible, if they were not from minds of widely differing associations and tastes, and some of them from sources which forbid the thought of undue partiality for the man. Thus, Thomas De Quincy, whose ungenerous imputations of plagiarism, and unfeeling allusions to personal frailties, arouse one's highest indignation, says: "He spun daily, from the loom of his own magical brain, theories more gorgeous by far, and supported by a pomp and luxury of images, such as no German that ever breathed could have culminated in his dreams." Thus, too, William Hazlitt, who allowed differences of political opinion to convert early friendship into blind hostility, writes: "He talked on forever, and you wished him to talk forever; his thoughts did not seem to come with labor and effort, but as if borne on the wings of genius, and as if the wings of his imagination lifted him from off his feet; his voice rolled on the ear like the pealing organ, and its sound alone was the music of thought; his mind was clothed with wings, and, raised on them, he lifted philosophy to heaven. In his descriptions you saw the progress of human happiness and liberty in bright and never-ending succession, like the steps of Jacob's ladder, with airy spheres ascending to the top of the ladder." Thus, also, the conscientious and gifted John Foster, describing a talk by Coleridge, says: "It was perfectly wonderful, in looking back on a few hours of his conversation, to think what a quantity of perfectly original speculation he had uttered in language incomparably rich in ornament and new combinations." Henry Nelson Coleridge, his son-in-law, and editor of most of his works, writes: "Through-out a long-drawn summer's day would this man talk to you in low, equal, but clear and musical tones, concerning things human and divine, marshaling all history, harmonizing all experiments, probing the depths of your consciousness, and revealing visions of glory and of terror to the imagination; but pouring forth such floods of light upon the mind that you might for a season, like Paul, become blind in the very act of conversion." Listen to what Charles Lamb says of his school-fellow: "Come back into memory, like as thou wast in the day-spring of thy fancies, with hope, like a fawn from the fold, the dark pillar not to be turned—Samuel Taylor Coleridge—Logician, Metaphysician, Bard! How have I seen the casual passer through the cloister stand still, enraptured with admiration, while he weighed the disproportion between the speech and the garb of the young Mirandula, to hear thee unfold, in the dark and sweet intonations, the mysteries of lambious or Plotinus, (for even in those years thou waxedst not pale at such philosophic draughts,) or reciting Homer in his Greek or Pindar—while the walls of the old Grey Friars resounded to the accents of the inspired Chaucer." The following extract from a letter addressed to Coleridge by Sir Humphry Davy, will read with interest: "I have lately seen many men; I have been acted upon by many minds and my spirit has kindled into many feelings; but no germ of improvement has ever been implanted in me so healthful and so useful as that which was created by your conversation and your living thoughts. It will exist as long as I exist; and it will continue to expand and to be the ideas even of your youth." Further quotations would be needless, but shall be pardoned for adding the testimony of Washington Allston himself, not only a graceful poet—an eminent painter—but well endowed with conversational powers: "To no other man do I owe so much, intellectually, as to Mr. Coleridge, with whom I became acquainted in Rome, and who has honored me with his friendship for more than half a century. He used to call Rome the Silent City; but I never could think of it as such, while with him; for, as he said, 'where I would, the fountain of his mind was never dry, but, like the far-reaching aqueducts that once supplied this mistress of the world, its living stream seemed specially to flow for every classic ruin over which we wandered. And when I recall some of our walks under the pines of the Villa Borghese, I am almost tempted to dream that I had once listened to Plato in the groves of the Academy.'"

## THE BOND STREET MURDER.

Dr. Staats, physician to the Albany Penitentiary, says he never knew but one testator, to be found in that institution. On the other hand, he found persons who now dispute the proposition, that intoxicating liquors are the cause of three-fourths of all the crime, which is committed in the United States. But even when they are not the direct cause, the developments of the trial always ascertain, more or less, with it. Let us avail ourselves of the late profound and universal excitement, caused by the murder of Dr. Burdell, in Bond Street, New York, to impress this fact upon the mind. We are not about to attempt to prove, that this great crime, was (like nine out of ten of all murders) caused by intoxicating drinks. We call out the following items from the great mass of testimony, and pass them before the mind of the reader, with little comment, that they may suggest its appropriate moral, and that we may see and feel that liquor is very often one of the

springs of wickedness, even where it is not the mainspring.

Mrs. Cunningham, whose name, and whose house, figure so notoriously in connection with the murder of Dr. Burdell, was the wife of a Distiller.

J. T. Hildreth, Esq., of Brooklyn, testifies, and the Coroner makes one of his ghastly attempts at a joke:

Q. Was Mr. Cunningham a Distiller?

A. Yes, a distiller, a manufacturer, as I call it, of liquid death.

Coroner. I will put that down for the benefit of the Temperance Society.

The New York Times says:—

Mr. Cunningham was a large, robust man, and a fast liver, a free drinker and "good fellow generally" among his particular associates.

A witness testifies:—

He (Mr. C.) was a man of intemperate habits, and he died of consumption of the brain.

"Strange stories" are told of her establishments, says the Tribune. Intoxicating liquors, were doubtless always a part of them. On the 4th of January last, she gave a party to about a dozen couples. The testimony says they had "four baskets of champagne; two bottles of it were opened for the musicians."

A witness testified as follows:—

Q. Would not the family often take refreshments in the evening—wine, &c.

A. Yes, sir, I have seen them taking punch sometimes.

Another witness says:—

Once Mrs. C. sent me up to him with a glass of punch—all of them had been partaking of punch below.

But Dr. Burdell sent back, untasted, the liquor which Mrs. C. sent him. Why? Not because he was a habitual abstainer, but because he was afraid Mrs. C. sought, through it, to take his life. And this suggests a dread catalogue of crimes which have been committed by drugging liquors, which are drugged and poisonous enough already. Lady Macbeth will stand forever as a striking illustration of this phase of the drink system:—

"I have drugged their possets, That nature and death do contend about them, Whether they live or die."

But liquor is given to men, not only to render them insensible, but to fire them to crime. This is incidentally suggested in the following sentence of the New York Tribune:—

Where is the mysterious man "John," the friend of the cook? It is impossible that he may be such a character as might have been hired to take the life of a fellow mortal, particularly if well paid with brandy?

When a deed of crime is perpetrated, then society steps in and enforces prohibition. Says the Times, of the treatment of the prisoners:—

Both Eckel and Snodgrass have everything they require in the way of eating, but no liquor is permitted.

Why interdiction liquor?

Drunkenness is a public evil in a private person. The evil is aggravated in proportion as he is intrusted with the affairs of others. Says one of the reporters:—

This part of the proceedings, and the testimony, have been devoted to the maintenance and education of the child. Better expended it thus, than in rearing costly monuments of marble.

Would you rear a monument to your own memory? "Dig a well." But what a Howard, Henry Martyn and Harlan Page each "dug a well." They are Artesian wells. We trust many good men and women are now digging their wells. They are laying up for themselves enduring riches; building lofty monuments which time will not crumble.

Do you wish a fountain to slake your own thirst? "Dig a well." The person who digs a well not only supplies others, but also supplies himself. It is an order of Providence that Christian beneficence shall reap for the good of him who exercises it. "He that watereth, shall be watered also himself." This is the very figure we have been using. It is God's idea. "The liberal soul shall be made fat." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." Facts seem to confirm these scriptures. A striking instance has just been reported. A gentleman, in 1853, gave £230 to the British and Foreign Bible Society. In 1854, he gave \$2,700; in 1855, £5,000; and for 1856, he proposed to give a much larger sum. When asked how his charities increased so largely, he replied, "The more I give, the more I get."

We repeat our heaven-inspired motto, "Dig a well."—American Messenger.

## NON EXEMPT.

In her life of George Washington, Mrs. Kirkland gives us one close view of that stately lady, Mrs. Martha Washington.

"If I were to give our private opinion," says Mrs. Kirkland, "I should say that Mrs. Martha, Curtis Washington, with her large force, her strong domestic tastes and affections, and her dutiful common sense character, exercised her full share of influence over the Commander-in-Chief of the Armies of the United States of America. She had a very decided way of speaking, and as she never meddled in public affairs we can easily imagine the General letting her have her own way in pretty much every thing else."

A guest at Mount Vernon happened to sleep in a room adjoining that occupied by the President and his lady. Late in the evening, when people had retired to their various chambers, he heard the lady delivering a very animated lecture to her lord and master upon something he had done that she thought ought to be done differently. To all this he listened, in the profoundest silence, and when she, too, was silent, he opened his lips and said, "Now good sleep to you, my dear." This anecdote of the great man in his right capacity is quite characteristic of him, but it is equally so of most lords and masters, who, we imagine, all have a personal interest in such cases, and all who have a morbid appetite for them be in attendance—but do not fill the columns of the daily newspapers with such real abominations, or the columns of the weekly literary papers with fictitious cases of a similar character.

If husbands and fathers would but reflect for a moment, we think they would hesitate before allowing need and literary papers full of such reading, into the bosom of their families. Certainly every man must feel that such loathsome stuff is not fit to be placed in the hands of his wife and daughters—not that we will admit that it is at all suitable for the perusal of himself and sons.

The good book says, "And you cannot touch pitch, and not be defiled." By "pitch" it means such moral impurity as we are now treating of. If it becomes a man's duty to act as counsel, judge or jurymen in such a case, that is one thing; the fact of his being a jurymen may serve to counteract in some degree the danger of contagion. But no man who values the purity and integrity of his own soul at its proper worth, will endanger them to gratify a mere idle and morbid curiosity. Unprofitable hours which may be spent in such prying hours which might be devoted to the per-

## MUSIC.

Had I children, my utmost endeavors should be to breed them musicians. Considering I have no ear nor even thought of music, the preference seems odd, and yet it is embraced on frequent reflection. I think it a most useful practice. It is a resource which will last them through life, and it is a source of pleasure, and it is the cheapest. It is capable of fame without the danger of criticism; it is susceptible of enthusiasm, without being priest-ridden; and unlike other mortal passions is sure of being gratified in heaven.—Horace Walpole.

## THE BOND STREET MURDER.

Dr. Staats, physician to the Albany Penitentiary, says he never knew but one testator, to be found in that institution. On the other hand, he found persons who now dispute the proposition, that intoxicating liquors are the cause of three-fourths of all the crime, which is committed in the United States. But even when they are not the direct cause, the developments of the trial always ascertain, more or less, with it. Let us avail ourselves of the late profound and universal excitement, caused by the murder of Dr. Burdell, in Bond Street, New York, to impress this fact upon the mind. We are not about to attempt to prove, that this great crime, was (like nine out of ten of all murders) caused by intoxicating drinks. We call out the following items from the great mass of testimony, and pass them before the mind of the reader, with little comment, that they may suggest its appropriate moral, and that we may see and feel that liquor is very often one of the

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springs of wickedness, even where it is not the mainspring.

Mrs. Cunningham, whose name, and whose house, figure so notoriously in connection with the murder of Dr. Burdell, was the wife of a Distiller.

J. T. Hildreth, Esq., of Brooklyn, testifies, and the Coroner makes one of his ghastly attempts at a joke:

Q. Was Mr. Cunningham a Distiller?

A. Yes, a distiller, a manufacturer, as I call it, of liquid death.

Coroner. I will put that down for the benefit of the Temperance Society.

The New York Times says:—

Mr. Cunningham was a large, robust man, and a fast liver, a free drinker and "good fellow generally" among his particular associates.

A witness testifies:—

He (Mr. C.) was a man of intemperate habits, and he died of consumption of the brain.

"Strange stories" are told of her establishments, says the Tribune. Intoxicating liquors, were doubtless always a part of them. On the 4th of January last, she gave a party to about a dozen couples. The testimony says they had "four baskets of champagne; two bottles of it were opened for the musicians."

A witness testified as follows:—

Q. Would not the family often take refreshments in the evening—wine, &c.

A. Yes, sir, I have seen them taking punch sometimes.

Another witness says:—

Once Mrs. C. sent me up to him with a glass of punch—all of them had been partaking of punch below.

But Dr. Burdell sent back, untasted, the liquor which Mrs. C. sent him. Why? Not because he was a habitual abstainer, but because he was afraid Mrs. C. sought, through it, to take his life. And this suggests a dread catalogue of crimes which have been committed by drugging liquors, which are drugged and poisonous enough already. Lady Macbeth will stand forever as a striking illustration of this phase of the drink system:—

"I have drugged their possets, That nature and death do contend about them, Whether they live or die."







## Advertisements.

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<b>STEREOTYPING, BOOK, CARD AND JOB</b> PRINTING, BY RENDALL & BLANEY, No. 9 Washington Street, Boston.	11	Feb 28
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**T. GILBERT & CO.,** Grand, Parlor Grand  
and square PIANO-FORTE Manufacturers, 494  
Washington Street, Boston. New York Waterrooms, 419 &  
421 Broadway, corner of Canal Street.

The present Senior partner being the oldest Piano Manufacturer in Boston. This firm has within the last year in-

**IMPROVEMENTS.** An entire new class of new states have been made for the purpose of giving a grander and more perfect Piano than has ever before been made. The first Piano made from it received the award of a Silver Medal at the last Exhibition of the Massachusetts Charitable Mechanic Association, and the same has been given to the second Piano, which they have greatly improved their Square Pianos, by increasing the vibration, clearness, and purity of tone. They have also adopted a

**NEW IMPROVED ACTION,** which is simple in its construction, and does not require delicate touch, operates without a spring, [an advantage possessed by no other action], and therefore require little, if any regulating, by the tuner, and is so constructed that it will last for the desirable qualities sought for during the last twenty years. For which a Medal was awarded at the last Fair of the Massachusetts Charitable Mechanic Association. These instruments are registered in the American Patent Office.

**ÆOLIAN ATTACHMENT,** in which there is combined with the Piano-forte, a Wind instrument, the same key-board controlling both in such a manner, that either can be played without the other.

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**FORWARD EDWARD INSTITUTE.** Rev. E. E. KING, A. M., Principal.

FACULTY, TEACHERS AND STUDENTS

Superb brick building, located on Saratoga St. R. H. Stephens, President, and C. H. Stephens, Secretary, have secured a large number of students. The following are awarded no entrance:

English, per term of 4 weeks. Spring Term begins March 20th. Apply to the Principal, Forward Edward Institute, New York. March 11

**SEMINARY ON THE HUDSON.** HUDSON VALLEY INSTITUTE.

The next term of this Institution will commence April 1st.

It is located in the village of Claverack, three miles from Hudson, and is situated on the Hudson River. The building are new, are furnished in the very best style, and will accommodate 60 students.

English course. Hundred Dollars per annum, including board, lodging, room-rent, room furnished and warmed. Tuition free. Notice of admission will be given by mail.

made for English branches. Ancient and Modern Languages, French, Italian, Spanish, Latin, and German.

**FACTORY**—The Faculty will consist of 12 Professors and Teachers. The Trustees have selected men and women of superior attainments and character, and it is confident that the School will not be surpassed in excellence in any of the above mentioned departments.

Those wishing rooms, circulars or further information, will please apply to

Feb 18 1871. **CLIVERACK, COLUMBIA CO., N. Y.**

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**PROVIDENCE SEMINARY.**

RYE, VERMONT, R. I., is managed by a large and experienced Faculty, and is well adapted to the health, moral and intellectual improvement of the youth. Superior facilities are offered in all branches, common and classical, and the students are prepared to enter the college in any of the States.

Students in term eleven weeks. Tuition from \$4 to \$75.00. Bids in advance. The next term, for the presentment of the year, commences on April 15th.

For circulars, address **G. W. QUARRS, Principal,**  
Rye 26

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**BERLIN ACADEMY**—The Spring Term of this institution will commence on Sunday, March 12, 1867.

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**J. B. HOLMAN, Proprietor.**  
Boston, Dec 10. 5mos

**MERRILL & TARBELL, Undertakers**  
Have removed from 61 to 104 Sudbury St., (near Court,) where may be found Coffins, Caskets, Metal Cases, and every article used in connection with the burial of the dead. Every service connected with the profession promptly attended to.

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